

are stationed in the principal thoroughfares, and charge 1d for cleaning boots. Besides being a public convenience, the boys thus are enabled to earn a livelihood; and the results of their teaching are seen in their civility and orderly behaviour. How many, who otherwise would have filled our prisons, are thus rescued from infamy and led in the right path!

But to return to Sir Charles. In his bluff, straightforward way, he owned his position a strange one, but made a good speech notwithstanding—pointing out the necessity for education, and its effect in raising the poorest to useful spheres of labour. Deprecating the system of punishment alone as a means of deterring from crime, he urged the adoption of incentives to industry and excellence by rewards of honour; contending that this would lead to emulation, and a spirit of noble pride. If such a system were adopted, all the scholars would be trying who should read and write the best. But here the brave old Admiral "took in a reef" as his sailors would say; for, having recently opposed the *Times* in a letter sent to them, *The Times* published his letter *verbatim et literatim*; and, lo! the Queen's English was developed in a mode quite opposed to Mavor's Spelling Book and Cobbet's Grammar! Good-humouredly owning it, however, the admiral appealed for funds, and set the example by himself "letting off a five-pounder!"

Subsequent speakers congratulated the sturdy seaman upon his appearance there: he was engaged—"not in battering down stone-walls, but in demolishing the strongholds of sin, satan, vice, and misery—not in a temporal war, but aiding in a spiritual one, against the world, the flesh, and the devil."

The defects of our criminal system were also pointed out, by which a poor child, ignorant of all moral obligations, after committing a crime, is imprisoned, goes on from bad to worse without a chance of amelioration, and becomes an Ishmael in society. Ragged Schools, taking children before they become so fallen, save them from temporal destruction, and lead them to the Friend of the poor and destitute, the Father of all humanity.

Joseph Payne, Esq., made one of his own speeches—full of humorous, pithy, poetical thoughts, all to the purpose, and with an elevating tendency.

O that more of the *elite* of the land would follow Sir Charles' example, and not legislate against the poor; but aid them by such means as these! Here, for the present, Mr. Editor, must my letter end. Shortly you may hear again of England's movements in politics, religion, and education, from

YOUR OWN CORRESPONDENT.

For the Christian Messenger.

Our own Paper.

DEAR BROTHER SELDEN,

PERMIT me to wish you a happy New Year; and as you have engaged in a new enterprise involving great responsibility, I hope you may be successful in making our "Christian Messenger" the best religious paper,—obtain for it the largest list of the best paying subscribers, and by its instrumentality effect the greatest amount of spiritual, temporal and eternal good of any periodical published on this western continent.

I wish to say a word to Baptists, particularly those of Nova Scotia. This paper should be considered our own—its interests should be zealously watched and carefully guarded against any attempt which might happen to be made to limit its circulation. Each of our families should have it, and as conscientiously as a christian pays his pastor, it should be paid for. We do not say, take no other paper; but we do say, take your own paper first. Some Baptists do not take their own paper—not unfrequently they take a secular one, only containing as such often do, sentiments vain and licentious, to say nothing of their manifest opposition to evangelical religion. Dangerous instructors of youth these! Others there are who take no paper for the reason (as they themselves say) they "can't afford it," while not a few such, burn and chew and spit out twenty or more shillings worth of that injurious weed tobacco, for which they receive a mere animal gratification only at the expense of health. In this way while they think they cannot afford a religious paper for their wives and children to read, they uselessly—yes, injuriously throw away the price of two. O, dear brethren, think of this prayerfully! Ask the Lord if it can be sinless to deprive your family of a happy means of reli-

gious and intellectual improvement, while you do with what it would cost, worse than throw it into the fire.

Ministering brethren, preach this to your people; and with all due deference permit me to refer you to a text—"Brethren, be ye followers together of me, and mark them which walk so as ye have us for an example."—Phil. iii, 17. This suggestion, humbly submitted, might be followed, if attended to, by a greater amount of good than all the reports, resolutions, and anecdotes, produced by our associations these three years. At least so thinks

ONE OF YOURSELVES.

Digby, February, 1856.

For the Christian Messenger.

Formation of a Baptist Church in Londonderry.

MY DEAR MR. EDITOR,

PERHAPS it may be interesting to some of your readers to see the following account of the blessings which God has of late bestowed upon this community:—

One of our esteemed brethren and church members, George Gourley, became very ill early in the winter. The earnest warnings and entreaties addressed by him to his relatives, acquaintances and neighbours, respecting their eternal interests, when on his sick bed, made deep impressions upon many. As death approached, his expostulations became more irresistibly tender. Respected and beloved as he was, and attended as were his words by the Holy Spirit's influence, several of those who witnessed his triumphant death, at the comparatively early age of thirty, on the 12th January last, resolved at once to seek an interest in the Saviour. On the occasion of his funeral Bro. S. Thompson preached an affecting discourse, which was attended with much good. Before his departure he conversed with Mr. Thompson, his pastor, in reference to the cause of God in Great Village, assuring him that a revival was at hand, and requesting that he would invite Bro. D. W. C. Dimock, of Onslow, to assist in holding a series of meetings in the Baptist Chapel.

The meetings were accordingly commenced—the assistance of Bro. D. and some other ministering brethren having been from time to time secured. Several who had entertained hope in Christ, have been baptized—some by a Wesleyan, others by a Baptist administrator. Some near relatives of our deceased brother are sharers in the blessing, and the work still progresses.

The formation of a Baptist Church in this place had been anticipated—for some time by members of the Portapique church resident here. Father Munro and other venerable preachers of our denomination, commenced preaching here in a private house, and sometimes in a School-house, nearly forty years ago; and for the last six or seven years we have had preaching steadily, especially since the opening of our meeting-house at the close of 1852.

Several members of the Portapique church procured letters of dismissal, and on the 14th inst., a meeting previously notified, was held in the Baptist chapel, at 11 o'clock, A. M.—composed of persons interested in the formation of the new church. A committee of consultation was formed consisting of brethren Samuel Thompson, Archibald Davidson, and John Giddens from the Portapique baptist church, Wm. McCully from the Upper Londonderry church, together with Ezra Layton and James Gourley of Great Village. Having organized by choice of Brother Thompson as Chairman and E. Layton as Scribe, and having considered the circumstances of the case, the Committee unanimously resolved

- 1. To proceed to the organization of the new Church.
2. That its name shall be "The Great Village, Londonderry Baptist Church."
3. That the organization, together with a public discourse and address to the Church, be had this afternoon at half-past two o'clock, in the meeting-house.

A discourse was accordingly preached by Bro. S. N. Bentley, from the text, Luke xii, 32—"Fear not little flock, for it is your Father's good pleasure to give you the kingdom." The persons covenanting together accepted as expressive of their views, "The declaration of the faith and practice of the Nova Scotia Baptist churches." Brother Thompson delivered the charge and bro. A. Davidson gave the right hand of fellowship as indicative of the sympathy and regard of the council and of sister churches in the neighborhood.

A discourse was also delivered in the evening, explanatory of the principles of church government, the duties of members and their obligations. The excessive cold of the day prevented the attendance of many friends who were expected. We trust the little vine will flourish. "Brethren pray for us."

Truly yours, EZRA LAYTON,

For the Christian Messenger.

WILMOT, Feb. 18th, 1856.

DEAR BROTHER,

I now embrace the opportunity of informing my friends thro' the C. M., that I expect to leave to-morrow, if the Lord will, and remove to Long Island, County of Digby, to occupy that field of labour, as I have received a call by the Church to become their Pastor. I do not leave the place where I have spent 19 years without feelings of deep emotion. I leave behind me some that are closely united by the ties of nature, and many good, obliging neighbours who would willingly lend me their aid in time of need. But the strongest cord that must be parted is with my dear Brethren in Christ. Since I have been amongst them I have proved them like Gideon with a wet fleece and with a dry; I have been with them in prosperity and adversity; but their is one thought that bears up my spirit that there is only a personal separation; the connection in Christ is never broken. Then I do not leave my place of residence for want of friends, nor for the comforts of life. I thank Almighty God that thus far he has blessed me with both. My only object is to find the place where I may be more useful in the building up of the Redeemer's kingdom. I want to spend my days in his service. To Him I owe my time, and talents, and strength. There is one thing that I deeply mourn over, and that is the low state of religion here.

For some time past the people here have been deprived of the stated administration of the Word of God, but as there seems to be an opening for them to be supplied, I hope they will embrace the opportunity. Brother Murray is now labouring with them, and I think to good acceptance, and I hope that a brighter day is dawning on them. As I feel that I have the good wishes and prayers of my friends that I leave on Wilmot Mountain, I would tender them my sincere thanks for all their kindness to me and my companion in life, since I have been with them. And now in conclusion, I bid my dear friends and brethren farewell for a while. I hope that God will prosper them more and more, till we meet to part no more.

I remain yours, in hope of Eternal Life, H. ACHILLES.

For the Christian Messenger.

Limits to Christian Union.

MESSRS. EDITORS,

There is one grand line of demarcation, which divides the whole human family into two distinct classes. One of these embraces all that are vitally in Christ, the others belong to the opposite class. Whatever shades of difference may exist among the regenerate children of God, the Apostles' language is unquestionably applicable to them without limitation, "Ye are all one in Christ Jesus." (Gal. iii, 28.)

It is evident, then, that all real christians ought to regard each other as brethren, united by the most endearing tie. As soldiers allied under the conduct of one leader, they should always be firmly combined in the conflict with the powers of darkness. These are ever alert, striving to excite dissensions among the Lord's hosts, and ready to take advantage of all the disagreements that may be raised. It is therefore incumbent on the soldiers of Christ to be constantly on their guard, "endeavouring to keep the unity of the Spirit in the bonds of peace." (Eph. iv. 3.)

As far as the affections are concerned Christian union may be, and it ought to be, universal. So long, however, as diversities of sentiment continue to exist, there must be limits to external union. All such attempts to effect a combination as involve a sacrifice of principle, are both preposterous and injurious. They are almost certain to result in an increase of disaffection. No man ought either to abandon or conceal sentiments conscientiously entertained, for the gratification of mortals: neither should he require any thing of this kind from others. The exercise of mutual frankness is adapted to facilitate friendly intercourse among the pious

of different denominations, and to promote general harmony.

Some appear to regard it as inconsistent for those whose views do not accord in all respects, to unite in any. But this repulsive course tends to injure the cause of Christ, by keeping his friends aloof from each other, and consequently unfitting them to withstand their common foes.

Between two opposite extremes there is usually a happy mean, the adoption of which is desirable and beneficial. In this case the following appears to me to be that mean:—When such differences of views exist among Christians as render separation unavoidable, they should separate in a quiet and friendly manner; but wherever they can conscientiously unite, they should do so readily and heartily.

The points of difference which usually divide the disciples of Christ relate to the ordinances of the Gospel, doctrinal sentiments, and church government. Neither of these can be reasonably deemed unimportant: and yet all real Christians are necessarily agreed in whatever is absolutely essential to the salvation of the soul. It is therefore perfectly consistent for those who cannot relinquish sentiments or practices wherein others differ from them, to meet harmoniously on that widely extended common ground occupied by all the sincere followers of the Lamb.

A diversity of views with reference to the peculiar ordinances of the gospel, obliges some Christians, however reluctantly, to be separate from others in the observance of those commands of the Saviour. The different denominations are generally agreed in this, that, according to the commission given by Christ, and the practice of of His Apostles, people should be baptized before they partake of the Lord's supper. (Matt. xxviii. 19, 20. Acts ii. 41, 42.) Those who regard the use of the water in the name of the Trinity, whether by immersion, pouring, or sprinkling, as Christian baptism, can consistently unite in partaking of the Lord's supper with such persons as have been professedly baptized in either of those ways. But those who are finally persuaded that the immersion of a believer is the only scriptural baptism, and that none who had not been previously baptized were admitted to the Lord's table in the days of the Apostles, cannot in consistency with their views unite in this ordinance with such persons—highly, as they may esteem them for their piety—as they consider unbaptized. This strict adherence to what is conscientiously believed to be the requisition of Scripture, should not be deemed a breach of charity, or an act of unkindness. It cannot be consistently so regarded by our Pedobaptist brethren generally; since they are accustomed to act upon precisely the same principle, admitting none to the communion who are not, in their opinion, baptized. Some perceive and readily admit, that, with the views which we entertain, we cannot be reasonably required or expected to adopt a different course. Rev. Mr. Liddell, a Presbyterian minister formerly resident in Amherst, remarked to the writer, that the practice of mixed communion by Baptists is grossly inconsistent. "If," said he, "they believe that infant sprinkling is Christian baptism, how can they immerse those who have received it? If they do not, as baptism should precede the Lord's Supper, how can they unite in this ordinance with those who, according to their belief, have never been baptized?" This cannot be easily gainsayed.

But there is no valid reason why this difference of views, or any relating either to doctrine or church government, should excite disaffection among the Lord's children, or prevent them from uniting in devotional exercises, or their Ministers from occupying the same pulpits, and uniting their efforts for the general good. By such Christian intercourse the pacific and benign influence of true piety is evinced, a powerful weapon is wrested from the hands of infidels and other opposers, the comfort of believers is increased, and the interests of genuine godliness are advanced.

It is, then, evidently desirable that, as extensively as the limits necessarily imposed on Christian union admit, the pious of all denominations should cordially unite in earnest efforts for the promotion of benevolent undertakings; and mutually aid each other in their endeavours to further the cause of Christ, and to extend human happiness.

From the considerations now adduced it is obvious, that the establishment of the Evangelical Alliance, and of Young Men's Christian Associations, based upon the principle of uniting on